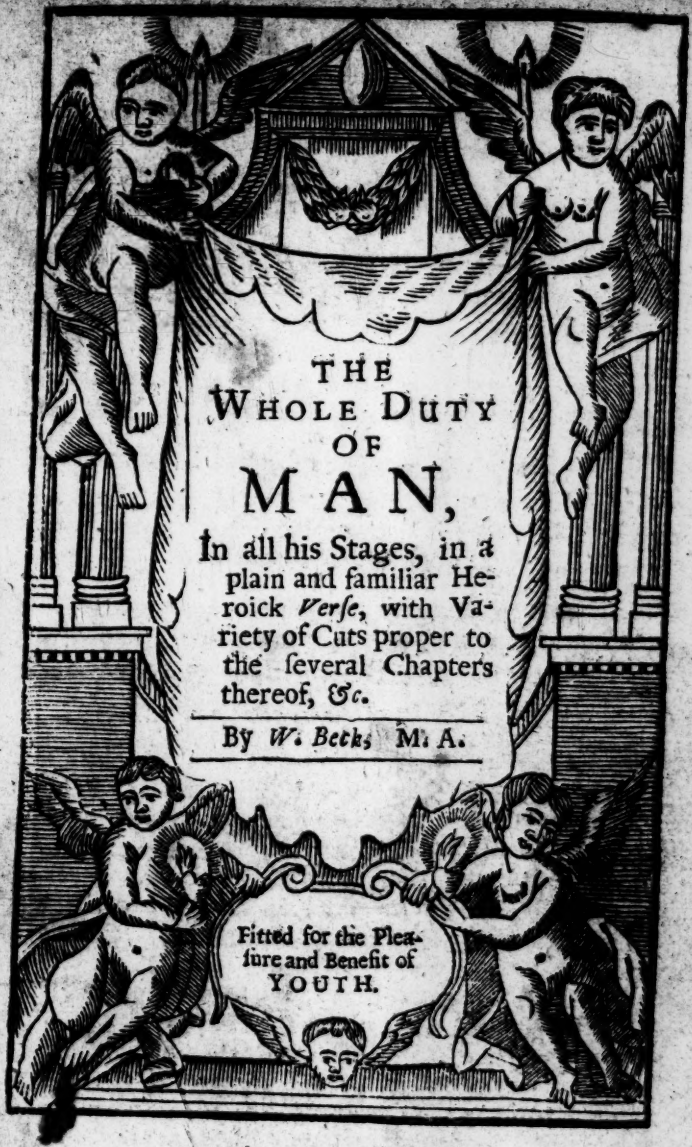

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THE Whole Duty OF MAN,

In all his Stages, in a plain and Familiar Heroick *Verse*;

With Variety of Cuts proper to the several Chapters thereof.

With several Private *Prayers* and *Thanksgivings* annexed to it, both for the Pleasure and Benefit of Youth.

By *W. Beck*, M. A.

Prov. 22. 6.

Train up a Child in the Way he should go, and when he is Old he will not depart from it.

LONDON,

Printed and Sold by *J. Bradford*, in *Little Britain*, the Corner House right against the Pump, 1700.

A PREFACE.

To the Good and Honourable, But more Particularly

The Courteous READER.

SInce this Renowned Book has been by ſome, in part imperfectly turned into Lyrick, or Jambeck Verſe; ſo that I thought it neceſſary to give you it compleat in Heroick: *And ſeeing every Body now adays has an Inclination either to Read or Write* Verſes, *and ſome by an unhappy Skill that way, taking the advantage of the general humour, have exerciſed their abuſed parts in the recommending of Vice with all the flouriſh of Wit; adding to the natural propenſity to ſin, the ſweet taking Seducements of* Poetry; *but ſince the Contagion rather ſpreads than decreaſes, and becauſe it becomes me to hope, that many rather love the* Vice *for the ſake of the* Verſe, *than the* Verſe *for the ſake of* Sin. *Therefore I thought it not unworthy the Character of a* Chriſtian, *nor beſides, my duty as ſuch (for the Reformation of Manners in* Youth) *to make, and humbly preſent you with this little Verſion of* The Whole Duty of Man, *in a plain and familier dreſs, to be got by Heart by the Ignorant, being divided into Thirteen Chapters, one quarter of which being learned every* Sunday; *the Whole in one Year may be compaſſed: And it is meaſured*

meaſured out in Verſe *only to make it go down the ſmoothlier, and ſtick the better upon the Memory: for as Verſe has been a great occaſion of the breach of moſt Duties contained herein, and a means of drawing too many from performance; ſo I hope this may and will be as prevalent for the reclaiming as many, ſince according to the Poet,*

A Verſe may find him whom a Sermon flies,
And turn Delight into a Sacrifice.

So if all Dignity, *and Renown, and Parts, and Underſtanding of Birth, and Fortune, would but freely and conſpicuouſly offer themſelves for Patterns of Education and Converſation, they muſt, and would undoubtedly entice and make others to be good: and the Honour of our Religion would ſoon be retrieved and brought again into Credit, and our Off-ſpring be as promiſing and hopeful as our deceaſed and much Lamented* Duke. *But ſince that there are too many Proud, Covetous and Malicious* Pluraliſts; *and alſo incroaching and intruding Unnaturalized Foreigners, which having ingroſſed the Inheritance, being more for the Fleece than the Flock, Lording over it. So that I as well as others in this Iron Age, having nothing to ſupport us but a feeble Quill, are almoſt ready to be Interred in the Ruins of a low Fortune; yet being deſirous of giving a publick Teſtimony of the value I have for all that are good, and more particularly for you which ſoars above the reſt, being unbyaſſed by the Cuſtomary Opinion of the World, and ſo far from believing*

any

any to be undeserving, because unfortunate, that their very Indigency in a great measure entitules them to your Protection.

So humbly beseeching to accept of my weak Endeavours, Prayers, and Good Wishes, in reliance on your Goodness, I assume the boldness to subscribe my Self,

Your most Humble and Devoted Servant,

Will.——Beck.

ADVERTISEMENT.

THe Author (being Master of Arts of a long standing, now either at his Lodgings at the *Kings-Head*, and *Grammar*-School in *Fermain-street*, St. *James*'s; or at any ones own House, if desired) doth, and will in a few Years exactly, tho' not pedantickly, teach Young Ladies, and Gentlemen the Tongues and Sciences; he having lately contrived and made a Compendious, yet exact *English Accidence*, *Grammar*, and *Rhetorick*, &c. By which any of an ordinary capacity, with the Author's assistance, without a Miracle, in a few Months may learn (that which is so much wanting and desired to accomplish Ladies) *viz.* to Write True *English*, and good Sense either with, or without the *Latin* Tongue. The *Accidence* he promises (God willing) to publish the beginning of the New Year. But the other will be dictated only to those that can write, to be got by Heart against the next Day.

THE

THE
Whole Duty of Man, &c.

CHAPTER I.

(1.) *The Neceſſity of caring for the Soul.* (2.) *The Worth of the Soul.* (3.) *The Miſery of the Soul.* (4.) *The danger of the Loſs of the Soul.*

(1.) THE chief Intent of this Book is to ſhow,
Thoſe things which each Perſon is now to do,
Being in as plain and familiar way,
That *Old* and *Young* ſhould never go aſtray,

And in the end of all moſt happy be,
And from *Eternal Burnings* then ſet free.
So to be happy let all Mankind ſtrive
To run the Race of *Vertue* whilſt alive,
And practiſe only what's herein laid down,
That after *Death* he may receive the Crown
That's glorious, and of immortal weight,
Which God doth give to thoſe that lives the height
Of this their *Duty*, and likewiſe do run
The Race before them that is now begun.

(2.) How noble alſo is the Soul of *Man*,
He ought therefore to take what care he can
Of it, being ſo precious, and ſo dear,
Seeing God's lovely Image it does bear,
He breathing into Man the Breath of Life,
Which muſt endure in ſpight of *Satan*'s Strife,
Being ſo good, ſo pure, and excellent,
It muſt remain when Ages all are ſpent.
So like to *God* it is, being made to be
Bleſſed with him to all Eternity.
Why do we then ſuch noble Souls defile,
As with the ſplendor of this World beguile,
And with all foul, and ſad polluted Sin,
Let e'en the dreadful'ſt *Foes* to enter in:
Pray then ſlight *Worldly Wealth*, and *Honours* too,
And *Satan*'s gilded Baits, which will undo.

(3.) How many Men now ſtand in greateſt fear,
Of keeping, and of loſing Treaſure here,
Which will not ſpare to be at any Charges
To keep a float theſe their crazy Barges.
For if an Eye, or any part endure
Aching, or Pain, they ſtreight ſeek for a Cure;
As firſt to know the Cauſe of the Diſeaſe,
And then what things can Cure; or give them eaſe;
But why ſhould any take ſo great a care
Of *Body* more than of his *Soul* moſt dear?
Which is of purer Eſſence, and by Birth
Innocent; but the other's from the Earth,

Baſe

Baſe, and corrupt, whoſe Loſs ſome more condole
Here then the better part their precious Soul
Which never can fade, periſh, or decay,
Tho' Satan it invade, 'twill force its way:
But who can dwell in that *Eternal Fire*,
Where is not granted them the leaſt Deſire,
Either of aſſwaging preſent pain, or grief,
Or any to come to for their relief,
But there to languiſh, and therein to lie,
And burn in *Flames* to all Eternity:
And ſince we can't one Spark of Fire endure,
Should on our tender Bodies lie, be ſure
W'had better to our God betimes return,
Than evermore in ſcorching Flames to burn.

(4.) The *World*, the *Fleſh*, and *Devil*, all do ſtrive
Poor Man of Happineſs for to deprive.
Oh then let all call on that mighty Power
For Grace, & ſtrength, 'gainſt thoſe which would devour
Their precious Souls, and let them always ſtand
Faſt, whiles Breath, obeying God's juſt command:
For he has always promiſed to thoſe
Which keep 'm, and on *Providence* repoſe,
To give them that good thing which they have choſe.
Then for your holy help, learn, and read o'er
This foll'wing *Book*, your Sins for to diſco'er,
And practiſe to be happy for your part,
The whole which done, to others it impart;
For Verſe may find him whom a Sermon flies,
And turn delight into a Sacrifice,
And make him open, tho' h' has ſhut his Eyes.

CHAP. II.

(1.) *Of the Light of Nature; and* (2.) *by the Light of the Scriptures; wherein three great Branches of our Duty's contained,* (1.) *To God, as the belief of his Being.* (2.) *Of the Trinity.* (3.) *God's Attributes.* (4.) *The Immortality, and Worth of the Soul.* (5.) *Of the Reſurrection, and future ſtate.* (6.) *Of God's Commands.* (7.) *Faith in Chriſt.* (8.) *In the Holy Scriptures.* (9.) *In the Threatnings and Promiſes there.* (10.) *The Duty of Love to God.* (11.) *Of Fear to God.* (12.) *Of truſt in God.* (13.) *Of Care.*

(1.) THe Light of Nature doth us plain'y tell,
Not to do things which leads us down to *Hell.*
So ſet the *Heathens* now Examples be,
Which uſe the *Moral Law*, yea, more than we.

(2.) But

(2.) But ſince the Light of *Scripture* doth exceed
That Light, as *Chriſtians*, we do always need;
Whoſe Precept's good, if they be well applyed,
Will fill the Soul with Heavenly Food beſide,
And it to Heaven will moſt ſurely guide.
Tho' Chriſt has to Mankind purchaſed
Heaven, and Happineſs; yet there is need
Of ſomething on our part ſtill to be done,
Before that conquer'd Country be our own,
Or e'er we can that higheſt Bliſs attain,
And taſt the Comforts there, and there remain;
For Prophets, and Apoſtles, do command
Us to live Godly, and t'our Promiſe ſtand,
Our Duty to perform to God, and Man
To be as juſt, and right'ous as we can.

(1.) Would we be ſaved? then we muſt believe
There is a God did all things being give,
That made the World, and ſtretched out the Sky,
That's a Spirit, infinite, Almighty.
Tho' Perſons Three, yet n'other God but one,
Since all Perfection is in him alone.

(2.) Believe you muſt the bleſſed Trinity.
That in the *Godhead* there are Perſons three,
The eternal, Son and Holy Ghoſt,
Who made, redeemed, ſaved what Sin had loſt.

(3.) That God's gracious, a Spirit, juſt and wiſe,
Too pure and holy for our mortal Eyes
To view, all things ruling by h's Providence,
Is every where, knowing the inmoſt ſenſe
Of every Heart, and ſecret Thoughts of Men
Yea, more, and better than any of them.

(4.) Believe you muſt a *Soul* within your Breaſt
There is, which will be miſerable, or bleſt,
That after this Life will for ever laſt,
Then endleſs Sorrows, or ſuch Joys muſt taſt

In t'other World, while we are in this;
Nothing of more value w'have than 'tis;
Therefore it is our Duty whilſt we re here,
To make Salvation ſtill our chiefeſt care.

(5.) For why, our Bodies muſt not always rot
In this dull Earth, as things by God forgot;
No, no, be ſure they all again muſt riſe,
And ſee as *Job* ſaith, with theſe very Eyes,
At the Laſt Judgment; then the trembling Soul
And Body ſhall be ſaved, or periſh whole;
For from *Hell*'s Furnace there'll be no return,
They which go there, muſt then for ever burn.
Now then, attend, conſider well the caſe,
As to avoid the *Torments* of that *place*.
By *Faith* it muſt be done with fervent Love
To *Chriſt*, which by our Actions you muſt prove.

(6.) If *Happy* you would be, there's no'ther way
Than to Love *God*, and his *Commands* obey,
And to do theſe, 'tis fitting that you know
What his W'll is, which now remains to ſhow.
Now the firſt Cauſe of all our Miſery,
Was *Adam*'s Sin, for which he was to dye,
And a'l his Off-ſpring; but th' exceeding love
Of Chriſt did interpoſe, and Death remove:
He on himſelf our Condemnation took,
Diſcharged all Debt, and croſſed the fatal Book,
So now if you'l Repent, and ſo but yield
Sin to forſake, you'l have your Pardon ſeal'd.

(7.) If you be but ſincere, and do relie
On *Chriſt* by *Faith*, who for all Sins did dye:
This do you muſt, or elſe that weighty guilt
Of *Adam*, all your own, and Chriſt's Blood ſpilt,
Will ſink you but the lower into *Hell*,
In Everlaſting *Torments* for to dwell;
For Chriſts the only Perſon that can can ſave
Your Soul from th' ſecond Death, ſo as to have

A place, yea, far above the Starry Sky,
In Joys to live, which ne'er was ſeen by Eye.
So now what Chriſt commands, you muſt obey,
Thanking Infinite Goodneſs, that you may
So happy be, *Faith* being the firſt *Command*
That is enjoyned; ſee to it then you ſtand.

(8). Behold *Mankind*, now poſting down apace,
And can of nothing boaſt, but Love and Grace,
Which God has freely ſet before his Face;
So needs muſt he on his dear Word relie,
And willingly obey it till he dye:
If he would live the Life, he muſt believe
The Bible is God's Word, and muſt receive
It all for Truth, *Teſtament* Old and New;
God cannot lye, 'twas given us all for true:
Let's then perform what's there injoyn'd throughout,
And not diſpute, omit, nor yet to doubt,
But with ſuch Sorrow for our Faults, Repent,
Bathing in Tears even till our Life is ſpent.

(9.) For if we *Sin*, and after don't repent,
But at our black Ingratitude relent,
The Threatnings of *God's* Book do aim at all,
Which by Tranſgreſſions oftentimes do fall,
The Great ſhall have their due as well as Small;
God promiſing to thoſe that do obey,
Glorious Rewards, and can you think that they
Which diſregard his Threatnings, ſhall be
Partakers of the ſame Felicity?
If th' promiſe you expect then his Threats fear,
A *Faith* in both begets true Love and Fear;
For whilſt with a firm *Faith* a Man believes
The Promiſes, and dreadful Threats he gives,
He will not dare to Sin, but rather chuſe
To hope in God, and Sin and Vice refuſe.

(10.) Love is an innate Duty, which we owe
To God, from whom all Goodneſs now do flow,

Being

A

Being ſo good, ſo merciful, and kind,
So apt to pardon, ought he not to find
Returns of Love? He that with Love began,
Should he not have returns of Love from Man?
Yes, its a Duty which we ought to pay
With all our Hearts to him, and not ſay nay,
Making't our buſineſs, and our whole imploy,
If that we would that bleſſed Place enjoy.

(11.) A Second Duty which to him we owe,
Is filial Fear, which we muſt beſtow;
Let this our daily care, leſt we offend,
Be to commit no Sin at Man's command,
But let God's Fear the fear of Man withſtand.

(12.) You muſt relie on God, and in him truſt,
Being both knowing, powerful, good, and juſt;
If Dangers threaten, or Temptations ſmile,
Hope ſtill in him, and let them not beguile,
But to your utmoſt power their force reſiſt,
Then God will with his Grace, and Strength reſiſt,
And in all Troubles which you ſhall be in,
To be deliver'd, muſt not act one Sin.

(13.) Endeavours uſe lawful in caſe of want;
If that woun't do, no doubt but God will grant
His Spirit to aſſiſt, if ſtrength you want.
In all Affairs obſerve a moderate Care,
And ſecond thy Endeavours ſtill with Prayer,
And for ſupport God will then nothing ſpare.

CHAP. III.

CHAP. III.

(1.) *The Duty of Humility.* (2.) *The Fruits of it.* (3.) *The Duty of Honour to* God. (4.) *Of Baptiſm.* (5.) *Of the Covenant.*

(1.) HUmility, is another Duty,
Which is any *Chriſtians* chiefeſt Beauty,
Without which Grace the greateſt cannot be
So happy here, or in Eternity;
And that *Humility* is a true Senſe
Of our own weakneſs, and God's Excellence.

(2.) The thoughts of which ſhould make us more ſubmiſs,
And fearful how we act, or think amiſs,
'Twill keep us from Conceit, both vain and proud,
Of our own Works, and not cry out aloud,

Making us patient till our God ſhould pleaſe
To lay aſide his Rod, and give us eaſe,
Making us thankful for his Chaſtiſement,
And under every Providence content;
When it has theſe Effects, then all may be
Aſſur'd that they have true Humility,
For without it none can a Chriſtian be,
As to partake of true Felicity.

(3.) **Honour** to **God** with Tongue's an other due,
Which we muſt give with Hearts, and Hands moſt true,
At all times in his Church, and on his Day,
In every Time, and Act, and Place, and Way,
By Learning, Reading, following God's words,
And practiſing the Rules which it affords,
By Catechizing of the Ignorant,
As Servants, Children, and all ſuch as want,
Inſtructing them to live in the true fear
Of God; taking them with you, when you hear
Sermons, making them practiſe what they'r taught,
That when they come from Church they be not naught.

(4.) Inform your ſelves, be ſure of the Intent,
Of **Baptiſm**, and the other Sacrament,
They being Covenants of God's free Grace
Between himſelf, and *Adam*'s ſinful Race,
Wherein he promiſes to pardon Sin,
And all the Treſpaſſes we have been in,
To ſanctifie us, and at laſt to ſave
Our Souls from Hell, and raiſe us from the Grave;
And on condition to Eternal Life,
If Faith in Chriſt we uſe with holy ſtrife,
With true Repentance, and all Submiſſion,
Of three things promiſed to have Fruition,
If th' Remnant of our Days we truly do
That we promiſed ſolemnly, and vow
At *Baptiſm*, to renounce Fleſh, World, Devil,
Th' Articles to believe, t' abſtain from Evil
The days to come, and that with all our heart,
If we expect God to perform his part.

CHAP. IV.

(1.) *Of the Lord's Supper.* (2.) *Examination before.* (3.) *Humility, Repentance and Confeſſion.* (4.) *Faith and Charity.* (5.) *Thanks.*

(1.) 'TIS every Chriſtians Duty to receive
The Sacrament, to ſtrengthen his belief,
That oftentimes the Death of his dear Lord,
He calls to mind even that which 'tdoth afford,
That purchas'd, and alſo to renew
The Covenant between the Lord and you,
In *Baptiſm* by Proxies, but at Age
You promiſe for your ſelf, ſo muſt ingage
That Promiſe to perform, leſt for fear
Even at the *Lord's Supper* you ſhould appear
To come unworthily, with no intent
That's good for to receive that Sacrament.

(2.) Therefore before you 'proach the holy place,
Examine well your ſelf, and know your caſe,
What Sins are unrepented of, and what
You have committed, or may have forgot.

(3.) For there you muſt confeſs, both great and ſmall,
And bending Knee, be ſorry for 'em all,
With grief, for having forfeited your Word,
In all Humility before your Lord,
And then reſolve a better Life to live
For time to come, and againſt Sin to ſtrive.

(4.) Having ſo done, you firmly may believe
Your Sins then pardoned, and ſo receive
The *bleſſed Bread*, and *Wine*, even with all Love,
To Men on Earth, and to your God Above,
That *Bread* and *Wine* are ſymbols of his Blood
And Body which he gave when here he ſtood.
Theſe all muſt receive often, and not ſome,
And muſt be ſo doing e'en till he come,
Which is but the performing of his Will,
Which till his Coming, is our Duty ſtill.

(5.) Having received, let's thank God that permits
Us to partake of ſuch rich benefits.

CHAP. V.

(1.) *Honour to God's Name.* (2.) *Worſhip.* (3) *Prayer.* (4.) *Confeſſion to him,* &c.

(1.) THere's always *Honour* due to *God's* great Name,
Which thou muſt not by Word or Thought pro-
(phane,
By Swearing falſly, or by needleſs Oaths
His Name prophane, and on Mankind impoſe:
When Paſſions boyl, and Anger ſmarts, forbear
Both, if thou canſt even with thy Tongue not ſwear.
Such boyling of thy Soul 's but empty froth,
Which God and all good Men do always loath;
It will no profit, or yet pleaſure bring,
Nor Honour, when it in all Ears do ring,

But

But rather Horrour, and a great Diſgrace,
Both to the Perſon, and ſo to the Place.
'Tis filly then for any to ſin *gratis*,
As to prophane God's Name, having ſatis.
Its Sin you know to quarrel with thy Fellow,
And greater much againſt thy God to Bellow
Such horrid Oaths, and Imprecations too,
As will thee here and afterwards undo:
Therefore refrain that foul and ugly Sin,
By which the Devil often enters in,
And then the ſtate of that Man's worſe than firſt,
So his Damnation muſt be deemed juſt.

(2.) Worſhip's next thing that's naturally due
In private, publick to our God moſt true;
It muſt be payed with Body, and with Mind.

(3.) By Prayers, Confeſſions, and our ſelves reſign'd
To his diſpoſal, begging holy aid
To mend our Lives, and pardon what is ſaid,
Or done, Praying with, or for others praiſe,
Giving for Bleſſings all, and quiet days,
Yea, for every benefit we receive,
Muſt ſincere Thanks, and humble Praiſes give.
Its a ſmall matter, I think twice a day,
To lay aſide the World, fall down and Pray:
No Man I'm ſure can better uſe his Time,
Than to implore a Pardon for his Crime.

CHAP. VI.

(1.) *Man's Duty towards Himſelf.* (2.) *Humility in oppoſition to Pride.* (3.) *Vain-glory.* (4.) *Meekneſs.* (5.) *The Fruits of it.* (6.) *Conſideration.*

(1.) HUmble thou muſt be, having a low eſteem,
Even of thy ſelf, tho' others do thee deem
As little too as thou doſt think thy ſelf,
Be not deceived, tho' thou abounds in Pelf.

(2.) For God hates Pride, and therefore will not love
Thee till thou doſt that hateful Sin remove.
What tho' thou art Hanſome, Active, Strong, or Wiſe,
And thy clear Soul ſhine through thy ſparkling Eyes,
Thou haſt no cauſe thy ſelf for to diſguiſe,
And make deformed what God made otherwiſe.

Such

Such great Advantages even for to ſtain
And ſpoil by Pride, which is a cruel Bain:
To Happineſs therefore, when it begins
To ſpring up in thy Mind, from gilded things,
Which thou haſt got, or done, ſink down thy Knee,
And contradict it with Humility.
Quench thy vain Thoughts with Tears, expell with Pray'r
The Wind of empty Praiſe, and ſwelling Air.

(3.) For God will not accept thoſe Deeds you do,
Out of Vain-glory, and external ſhow.

(4.) **Meekneſs** alſo is our bounden Duty,
Which is a Chriſtian's Excellence, and Beauty,
To have an even Calmneſs in ones Soul,
That can the Paſſions ſurly Wrath controul.

(5.) **That Man**, of Men and God, is the delight,
Submiſs, and quiet both, doth never Fight,
Nor ever Quarrels, nor yet hatches Strife;
But in a Knotleſs Thread ſpins out his Life;
Such a good Chriſtian's like his bleſſed Lord,
Which never utter'd an impatient Word.

(6.) **Conſideration** makes an other part
Of a good Chriſtian Life to ſearch the Heart,
And to conſider of its preſent State,
Whether it doth incline to Love, or Hate
Of Sin, that according as it is bent,
Whether to approve, or elſe in time repent.
Then every Night conſider what you've thought
Or done in the Day paſt, which if it's nought,
Or any ill appear that has been wrought,
Strait ask God's pardon for the unwary Sin,
Before it wholly ſlips, or enters in,
And that before next Morning doth begin.

CHAP. VII.

(1.) *Contentedneſs.* (2.) *Chaſtity.* (3.) *Temperance.* (1.) *in Meat.* (2.) *in Drink.* (3.) *in Sleep.* (4.) *in Recreations.* (5.) *in Cloaths,* &c.

IT is our Duty to be ſtill Content
With Providence, and not for to Relent,
However bad, or harſh proves the Event.
Tho' thou be Sick, in Slavery, or Poor,
Yet never ſet thy Heart to covet more;
Do not by means unlawful in the leaſt,
Your needy wiſhes practiſe: It's a Feaſt
To be content with Rayment, and with Food,
Such Moderate Deſires are always Good.
So ſet your Self with Induſtry to watch,

And Diligence, leſt unawares you catch
A Fall; to avoid which, always imploy
All Graces, and all Gifts you do enjoy.

(2.) And keep thy ſelf ſo pure, and always Chaſte,
Thy Strength on Women be ſure not to waſte,
Nor give thy ſelf that fatal Liberty,
To look at random with a glancing Eye;
Reſtrain thy Thoughts, thy Hands, thy guilty Words;
Take all the Helps that this wiſe World affords;
But above all, being pure, ſee that thou fly
Idleneſs and all Wanton Company.

(3.) Be Temperate in every thing you Eat,
And make judicious choiſe of Harmleſs Meat.

(1.) In **Drinking** alſo, ſee there ben't Exceſs,
To ſtain thy Mind by filthy Drunkenneſs,
Which is a Sin ſo loathſome to the ſight
Of God, and Man, committed but by night,
At firſt ſo odious, murthering Reaſon,
Making the Body reel, or act ſome Treaſon,
Then is confin'd into ſome loathſome Cell,
Whoſe Soul at laſt is plunged into Hell.
Make no Man Drunk, for whatſoer's Sin,
Thou muſt not act thy ſelf, nor draw Men in.
Be not concern'd then when Sots thee upbraid,
If thou be Sober, be not then afraid
Of ſuch Mad-men, which can as little move
Thy Reaſon, as their Perſons draw thy Love.

(2.) Be moderate in **Sleep**, leſt thou offend
Thy God, and quite deſtroy that Chriſtian end.

(3.) In **Recreation** be temperate alſo;
For tho' thou may'ſt divert, thou yet muſt know
Not to engage thy Heart in them moſt deep,
Neglecting God's Laws and Statutes to keep.
Play not for Money, but for Exerciſe,
In one the Uſe, in th' other the Miſchief lies:
For by the Uſe of them, thou ſhew'ſt to man
Which way thy Soul is biaſs'd, do what thou can.

(4.) Be

(4.) Be temperate also in the Cloathes you wear,
Only in such as suits thy Rank appear;
If Rich, don't put a value on such Cloathes;
If Poor, let not their Meanness discompose
Thee at no time, 'tis alike to be proud,
And Fret for want, as Strut for having good.

CHAP. VIII.

Man's Duty towards his Neighbour.

(1.) *Justice.* (2.) *Charity.* (1.) *Not to seduce him.* (2.) *Not to Murther.* (3.) *Nor to Beat.* (4.) *Nor Slander.* (5.) *Nor to commit Adultry.* (6.) *Nor Spight.* (7.) *To do no Injustice.* (8.) *Not to Rob.* (9.) *But be Fair in Dealings.* (10.) *To make Restitution, and how to make it.*

(1.) LET these two Duties to your Neighbours be.
(2.) Strict Justice, with good natur'd Charity:
Not Spightful as to gall, or vex his Mind,
But with a Disposition always kind.

(1.) Do ſtill what Good you can, never begin
T' intice, nor yet provoke him unto Sin;
But if it has been your Misfortune ſad,
To make him Err; yea, or to make him bad,
Strive all you can then him to Vertue win,
And to an Holy Life, or elſe you ſin,
And anſwer muſt for his, as well as yours,
Which were contracted at ſuch certain hours.
Since your Counſel and Practiſe made him Sin,
See Sorrow true with him you enter in.

(2.) Be ſure that **Blows**, and **Murther** thou forbear,
Theſe always God, and ſometimes Men do hear,
And makes them by a diſmal Fate appear.

(3.) What e'er thy **Neighbour** feels, his very Sorrow
Will eccho out thy Guilt e'en to Morrow.

(4.) But if in Anger thou with Blows him treat,
Or bitter Slandering Words him worſer greet;
If Hatred in thy Heart thou doſt conceive
Againſt him, thy Duties then to grieve,
And make amends for what thou'ſt done amiſs,
Or elſe be ſure God will thee never Bliſs.

(5.) See that **Adultery** thou ne'er commit,
Nor with untamed Luſt to burn; for it
Will Body unto ruin bring, and Mind,
The moſt part here, or elſe be ſure to find
Them both reſerv'd for a more diſmal place,
Eternally to Burn in a ſad caſe.

(6.) Spoil not, nor Covet Goods of any Man,
For ſuch Extortion, and Oppreſſion can,
And will thee to that diſmal Hell-pit damn.

(7.) Much leſs may'ſt thou apply thy Hand to Steal,
Or keep back Servants Wages, they'll appeal

To

To God for Juſtice; do not then with-hold
Anothers Right, but pay th' Indebted Gold.

(8.) Thou muſt not take by Violence, nor Rob
Thy Neighbour, tho' ſome think it's a good job:
It is Injuſtice what's not thine to take,
Or Stolen Goods to buy, or profit make
Of ſuch you know, uſe no Deceit or Sleight
In any Truſt, in Meaſure, or in Weight.

(9.) Sell not thy Bad for Good, nor over-rate
Thy Goods to Ignorants, but rather bate
Such ſilly Souls which know not how to buy,
Often deceived are by gainful Lye.
Of Neceſſity don't advantage make,
For what you get by that, will make you quake
At laſt; for always ſuch unlawful ways
Will make you then for ever Curſe the days.

(10.) But if tho'art Guilty, be ſure to reſtore
What Goods thou took unjuſtly heretofore,
Or elſe ſuch unfair Deeds will prove much more
Intollerable, being put upon thy Score.
Granting the Perſon that you have wrong'd be dead,
What then! the Juſtice is not with him fled:
You are alive, and muſt the Wrong repair,
By making Reſtitution to his Heir.
But if t'a Multitude you've done wrong,
And can't Recompence in ſuch a throng,
Or Reſtitution to that Man ſo render,
Becauſe you can't juſtly it remember,
Who you've wrong'd this, or that man, therefore
In ſuch a caſe as that you muſt reſtore
What was unjuſtly got, unto the Poor,
To the full value of what e'er you took,
Or elſe for Pardon you in vain may look:
But if with *Dives* you your Conſcience ſell,
There will be no Repentance but in Hell.
Then all in vain th' abundance, and the Pence,
Can not ſo much as eaſe for one poor Senſe,

Procure

Procure for his loud Cries, were all in vain,
For to procure Relief, or end of Pain.
'Tis true, the Man that's wronged, may, if he pleaſe,
Forgive, yea, and diſcharge you with much eaſe.

CHAP. IX.

(1.) *Not to Defame.* (2.) *Not to bear Falſe Witneſs.* (3.) *Nor deſpiſe.* (4.) *Nor Cenſure.* (5.) *Nor bear Ill-will.* (6.) *Nor Envy.* (7.) *How to make Reparation of thoſe Offences.* (8.) *Nor Lye.* (9.) *What Behaviour.* (10.) *Reſpect to Betters.* (11.) *Duties to ſuch as are in Want.* (12.) *Thankfulneſs to others.*

(1.) YOu muſt not leſſen any Man's good Name,
By Falſe Reports, tho' h'may deſerve the ſame,
Do not too haſtily Credit give, nor blame,
And be not over-forward of the Fame,

Tho'

Tho' ill of him, thou may'ſt for certain know,
Yet he as much of thee may hear: Be ſlow
Therefore to think him Guilty, or yet tell
His Failings, tho' thou know'ſt them ne'er ſo well.

(2.) Do not Backbite, Rail, or Falſe Witneſs bear,
Tho' thou of him may Truth with Falſhood hear.

(3.) Deſpiſe not any, tho' he's very Poor,
Deformed, or Fooliſh, Begging at thy Door;
Nor yet becauſe he is perhaps Prophane,
That's not the way him then for to reclaim.

(4.) Do no Man judge, for if you do, there's ſtill
A Judgment juſt on you at laſt paſs will.

(5.) Wiſh not thy Brother evil in Eſtate,
Or Perſon, neither in thy Heart him Hate.
But if ſome Evil to them both befal,
Expreſs no Satisfaction in't at all;
But if to him any ſuch Harm do hap,
Then with *Moſes* ſtand in, and ſtop the Gap.

(6.) Nor thou by ſpightful Wiſhes oughteſt more
To pine and envy't his abounding ſtore.

(7.) But if you Guilty be of ſome, or all,
By cauſing his Credit thereby to fall,
By Slander, Railing, or by ill report,
Unto the Injur'd Party then reſort,
Begging his Pardon, if you can reſtore
To him the ſame Good Name he had before.

(8.) The Truth profeſs, be ſure to tell no Lye,
Tho' thou ſure wer't to get the World thereby.
Uſe gentle Courteſie to all, and then
Thou ſhalt be ſure to have the Praiſe of Men.

(9.) Rail not at Railers, nor ſeem Proud to be,
It's odious both for God, and Man, to ſee

Such

Such Quarrelers with Brawling to begin,
Nor in thy Heart curſe, or revile thy King;
For Chriſt, and his Apoſtles, taught us all,
That we ſhould for all Mankind mercy call.
So having taught, and likewiſe practiſed thus,
Let Precept or Example work on us,
That we with them may always happy be,
In Joys ſo good to all Eternity.

(10.) Your Betters reverence, of great Renown,
For Piety, whether in Cloak, or Gown,
Or Eminence, being of Senſe, or Fame,
Of Learning, Wealth, do not ſpoil their good Name;
To all that want, afford a kind Supply,
According to thy beſt Ability.
If they want Knowledge, give them what thou haſt,
Thou mayſt Communicate, and yet not waſte
Thy Stock. If Comfort, give them what Relief
Thou canſt of hope t'aſſwage their preſent Grief:
If they want Reputation, try to clear
Their Credit, and to make the beſt appear;
If 'tis Money they ask, what thou can'ſt ſpare,
Beſtow, they'l pay thee back again in Pray'r.

(12.) To all that doth thee good, thou thankful muſt
Be, by putting up Prayers to God the juſt,
For them which thee admoniſhed has of Sin,
Which thou perhaps had Headlong fallen in,
Or which thee kind Advice, ſo often gave
Thy ſelf to God and Man as to behave,
Upon thy dreadful Journey to the Grave.
Be thankful then, and ready to adviſe
Another who is than thy Self leſs wiſe.

CHAP. X.

CHAP. X.

(1.) *To the King.* (2.) *To Miniſters.* (3.) *To Natural Parents.* (4.) *Parents Duty to their Children.* (5.) *Concerning Marriage,* &c.

(1.) HOnour the King, obeying His Commands,
And Tribute due pay thou with thine own Hands,
But if he doth command a Sinful Thing,
See God that thou obey, and not the King.

(2.) Have for Good Miniſters a due reſpect,
Namely thoſe which the Church and State protect,
Contribute to their Maintenance what's fit,
Even all that's due, ſpare not to give one bit;

Pray for them, that they no Falſe Doctrine may
Deliver, but God's juſt Commands obey,
Such as they teach you, follow in thy way:
Don't as they do, but do ſtill as they ſay.

(3.) Honour thy Parents with ſuch tender Love,
Being Submiſſive when they thee Reprove;
With Reverence, and Thanks, take their Advice,
For by it unto Honour you may riſe,
Tho't be ſo common, yet regard and prize,
Since Diſobedience is a great Vice;
If to Infirmity they are ſubject,
Covering their Failings, you may them protect;
And think not that becauſe they're even ſo,
To them, no Obſervation you muſt owe,
Granting that thou art wiſer than they are,
Yet if thou art ſo, then thou muſt not dare
To Mock at them, or Scoffingly deſpiſe
Their Perſons, or Commands, God will thoſe Eyes
And Tongues torment: But yet indeed if they
Through weakneſs, bid you Sin, refuſe you may;
Nay, you incur the Guilt, if you obey.
Then with an humble Modeſty, you muſt
Shew that the Inconveniency is juſt,
And would be fatal in performing ſuch,
Therefore refuſing, is the better much,
If they are Needy, and thou canſt relieve,
Thou ought'ſt in that thou doſt repay, not give,
Tho they are Wicked, and even unkind,
Yet ſtilll thy Duty of Child doth bind;
Let nothing then by thee be left behind.

(4.) Since Parents are bound their's for to maintain
With things needful, Women ſhould not abſtain
From Nurſing theirs themſelves, its only Pride,
And Luſt which makes them daily thus deride;
No wonder then Children are ſo perverſe,
Sucking the Milk of ſuch a peeviſh Nurſe,
Inſtead of Bleſſings, needs muſt bring a Curſe.

Take

Take timely care for *Baptiſm*, and prepare
Their tender Minds for *Piety* and *Prayer*,
Inſtructing them by Catechiſing, what
Their Duties are to God, and Man, and that
With a Mild Hand you them in time correct
Their Faults at firſt, but obſtinate defect
Calls for more Strength; for as they grow in Years,
When their Mind's Inclination appears,
Then then's the time for training up your Son,
To polliſh in him what has been begun,
Which may continue longer than the Sun.
If he be Good, give all Incouragement
To that your Child; If Bad, betimes prevent
The growing Ill, before it do's obtain
An Habit, and is ſeated in the Brain,
Shewing them Good Examples in your Lives,
Vertue by Imitation faſteſt thrives
For them provide againſt they to come to Age,
That no neceſſity their Minds ingage
In evil Courſes; and be ſure take heed
That with no ill-got Goods you them do feed;
Such Wealth as that, often deſtroys the Line,
And leaves a Curſe intail'd on thee and thine.
Therefore let that Proviſion thou mak'ſt, be
Goods well got with unſtrain'd ability,
And then Proſperity thou mayſt expect,
And that thy God will them and thee protect.

(5.) *Marry* them not, unleſs in Love inclin'd
They be to ſuch an one you have a mind
Alſo, as to adopt, and make your Child:
For if you force them, you may be beguil'd,
Nay, the Child that is Marry'd to much Pelf,
Is often tempted to deſtroy its Self.
'Tis too true, being forc'd, an Als to take,
No marvel then their Duty they forſake
To God, and Man, reſolving for to ſtear
An other Courſe, where there Affections bear;
Therefore the rather yield to them to chuſe,
As they in Old time never did refuſe

CHAP. XI.

(1.) **Love**, *&c.* (2.) *Wive's Duty to her Husband.* (3.) *Husband's Duty to his Wife.* (4.) *To a Friend.* (5.) *A Servant's Duty.* (6.) *A Maſter's Duty.*

(1.) **K**indneſs, and **Love**, is to your Brethren due,
Both Natural, and Chriſtian, ſo true,
The pooreſt Child is Servant of the Lord,
And thy Kinſman, with whom thou muſt accord,
And have regard to; being in Friendſhip near,
A Member juſt of Mind, and Body dear;
Then think him ſo, not letting an abuſe
Awake thy Anger, or diſturb thine Houſe.
In every ſort of Friendſhip do reſign
Thy ſelf in Temporals, and things Divine,
To God in Prayers, in one Commun'on meet,
And joyn your Praiſes 'tis an Off'ring ſweet

To

To God, for he always delights to see
Brethren to live in Peace, and Unity.
If a weak Brother doth commit a Sin,
Correct him mildly, till by Love you win
Him back to true Repentance, by which way
You save his Soul e'en from that evil Day.

(2.) That in Woman is the chiefest Beauty
The Husband to obey, which is her Duty;
She must in nothing but in Sin deny,
With all Commands, besides, she must comply:
She must be faithful to him, and so use
Care at all times, and no wise refuse
That Duty due, not striving for that Rule,
Which being unnatural makes him a Fool,
And more than that a meer despised Tool,
But with a tender and peculiar Love,
Let her obey, and Houshold Joys improve;
Tho' perhaps by Labours, may be cross,
Or much perplex'd at some unlucky Loss,
Yet ought she not to slack her Love; or Hate,
Nor any of her former Warmth abate,
Because she's bound to him her only Mate.

(3.) Her Husband is to render Her the same
Dear Love, and only change the rugged Name,
Obedience, or else he is to blame,
Into that Faithfulness to her he owes,
And Love with due respect, which he well knows
He promiss'd only in her chast embrace,
All foreign Joys for to detest, and face,
And he a due Maintenance to allow,
Instructing her in all good things, and how
To serve the Lord; and must together Pray,
By mutual Kindness wear their Lives away.

(4.) Take not to Wife those which are near a Kin,
To thee, whether second or first Cousin,
Them then refuse, for that's an horrid Sin.

(5.) Be

(5.) Be to thy Friend faithful, his Secrets keep,
Him in diſtreſs ſupply now, leſt he Weep,
And by deſpairing, take a deadly Sleep,
Through thy neglect: To be a real Friend,
Is ſacred, and a Tie no Straits ſhould rend.

(6.) A **Servant's** Duty is for to obey,
And Love with diligence, and not ſay nay,
He muſt be Faithful, not inclin'd to waſte
His Maſter's Goods, ſince Confidence is plac'd
In him, 'tis petty-Treaſon to betray
His Truſt, by careleſs ſquandring them away.
With modeſt Carr'age, and reſpectful Grace,
He muſt diſcharge the Duty of his Place,
Attend to good Inſtruction, Pray, and Hear,
And Sins of every kind he muſt forbear.

(7.) The **Maſter** alſo to his Servants muſt
Pay them their Wages, and always be juſt
To all them for diſcharging of their Truſt,
From them withdrawing nothing that is due,
Doing by them as they have done by you,
Leſt publickly they for their Wages ſue.
He muſt admoniſh, and reprove their Vice,
Inſtructing them how they may beſt then riſe
To moſt perfection in Goods, and Mind,
Not to enſlave them, but be always kind,
Caſting all Cruelty even behind.
Becauſe if he to them no Mercy give,
From God he muſt then as little receive.
Maſters diſcreetly ſhould with Servant bear,
And without any Anger ſpeak, and hear,
That will win on the Servant, and ſo make
Him do more than he bids him for your ſake,
And then alſo the Maſter ought to give
A good Example how they ought to live:
For how can any Man expect to find
Dutiful Servants, if they do not mind,
To do their Duty to the King of Kings,
Doubtleſs they'll be regardleſs of your things.

CHAP. XII.

CHAP. XII.

(1.) *Charity to Brethren.* (2.) *To Enemies.* (3.) *By the Example of Chriſt.* (4.) *By his Command.* (5.) *Charity in Actions.* (6.) *To the Soul.* (7.) *To the Body.*

(1.) NExt **Charity**, which urges us to love,
Of Chriſtian Duties, is ſo far above
Them all, by wiſhing, and by being Kind,
By having Bad and Good ſtill in our Mind,
For all Mankind, ſo as to do them good,
Praying, as to our very ſelves we wou'd,
Wiſhing the welfare of the Souls of men,
Bearing a meek Deportment towards them,
To have a fellow-feeling of all you ken,
So as to mourn with thoſe that mourn, and weep,
And to rejoice with them that Joy, and ſleep;

Not

Not apt to cenſure; apter to Believe
A good Report, not given to Deceive,
With ſly Hypocriſie, and falſe Pretence,
But always ſpeaking plain, and real Senſe.

(2.) An Enemy to ſuch there cannot be,
Which Loves, and Prays, and Bleſſes as they ſee,
When they him brawl at, and likewiſe do Curſe,
Yet cannot conquer, tho' they grow much worſe,
The more they hate, the more is his deſire
Them to reclaim, and quench the raging Fire:
He knows 'tis what his Lord has done before
For all, who lov'd till they could hate no more;
In doing which he doth but imitate
His Lord, and alſo Saints which ne'er did hate.

(3.) Who in diſdain of all the Scoffing Crew,
Doth ſtill his Duty, giving all their due,
In ſpight of Spight it ſelf, and all that Jeer'd,
Tho' much deſpiſed, Heaven-ward he Stear'd
His Courſe with patience onwards ſtill he goes,
Arriving there in ſpight of all his Foes.

(4.) This Chriſt has done, and this he do's command
All People that do Lift in his own Band,
That to their Promiſe firſt they always ſtand,
And in that order, and array to move,
All armed with Patience, and unfeigned Love,
Being aſſured of a Victory,
Againſt their Foes, whether they live or dye,
If in this World we do all here forgive,
As we in th' next have always hopes to live;
Then by ſo doing we may get to Heaven,
If that our En'm'es be by us forgiv'n;
But if they be not as we daily pray
In our Lord's form, which we ſhould often ſay,
Then we are Lyars, and no Truth is in
Us, but in th' very Pray'r we daily ſin.

(5.) Beſides

(5.) Beſides all this, all **Chriſtians** ſhould be
Both kind, and good in all Sincerity,
And muſt be forward alſo to do good
To th' Souls and Bodies of their Neighbourhood.

(6.) All ſhould be ready for to cure the Grief,
To teach the Ignorant, and give Relief,
T' encourage Vertue, where they find it weak,
Letting their own Example chiefly ſpeak.

(7.) Are any Hungry, or elſe under Pain,
Naked, or Sick? Oh! let them not Complain,
But Feed, and Cloath, and Heal them, if ſo be
Thou canſt relieve them in ſuch Miſery;
If not, however let them never want
Thoſe Pray'rs of thine, tho' they be mean and ſcant.

CHAP. XIII.

(1.) **Alms-giving.** (2.) *How.* (3.) *The Time when.* (4.) *And to Whom.* (5.) *Of Lending.* (6.) *Of Liberality.* (7.) **Charity** *with reſpect to Credit.* (8.) *The Rule of Charity.* (9.) *Of Peace-making.* (10.) *Going to Law.* (11.) *Self-denyal.* (12.) *Pray for Grace to perform all Duties.* (13.) *The Danger of Neglecting thoſe Duties.*

(1.) BY Charity is further underſtood,
Thy doing to thy Neighbour ſo much good,
As to promote his Intereſt, and Gain,
Or elſe your Love to God is but in vain;
Hence giving to the Poor is always juſt,
A Charity divine, which do you muſt,

For

For who'll believe that Man doth love his Mak'r,
Who will not let the Poor be a partak'r
Of what God gives him, and ſo not deny
To try his **Faith**, and prove his **Charity**,
Since ſome have Riches, others Poverty;
For what you give, you give not Man, but God;
It's He that brings the Poor Man to the Rod.
The **Beggar** had been Rich, not made to try,
Had God not thus ordain'd a Charity.

(2.) Therefore when e'er thou giv'ſt here thy Alms,
Do it without Reluctancy, or Qualms.
God loves an Hearty Giver, let then none
In giving his Good Things, him ſore bemoan;
For giving much, God is Security,
And will reward him, ſince he cannot Lye:
Nor let him think, by Giving, he ſhall want,
No! God being juſt, and true, will not recant,
But on the contrary, ſo much increaſe
His Riches, Holineſs, and preſent Peace.

(3.) What e'er thou giv'ſt, then give without delay,
And to the ſore diſtreſſed do not ſay,
I'm buſie now, I'll do't another Day.
Who knows if then thou wilt be in that mind,
Or he thy Soul may in the Body find,
For when one's asked, to Give is doubly kind,
Delays are dangerous, the Poor may be
Famiſh'd with a long-winded Charity.

(4.) Make a good choiſe of thoſe to whom you give,
Beſtow on ſuch as cannot work to live,
Or thoſe oppreſſed with Families ſo great,
Which with their Labour cannot get to eat,
Much leſs to Cloath them, groaning then alone,
Few being ſo good, as him for to bemoan.
He! ſuch as he your **Charity** doth crave,
Begging your Hands to prop him from the **Grave**.

(5.) Others perhaps may want, but not ſo much,
It's meer **Charity** to Lend to ſuch:
And when thou Lendeſt, lend it then ſo Free,
Intereſt agrees not with True **Charity**,
But if thy Debtor can't at preſent pay,
Do not him dun, but with ſome patience ſtay,
Till that he can: If able never he be,
Forgive him then as God will do to thee.

(6.) In Giving **Alms**, be liberal and free,
Or elſe thou only Banters, and ſhalt ſee
Thy Gift with Charity doth not agree.
What now thou doſt not uſe, thou muſt beſtow,
A Stream when more than full, doth overflow,
And ſo ſhouldſt thou, keep juſt enough for Uſe;
If thou keeps more, thou doſt but that Abuſe.
If that in **Charity** thy Gift's but ſmall,
'Tis not a little, ſince 'tis almoſt all.

(7.) Of **Charity** there is an other ſort,
That of thy **Neighbour** thou doſt well report,
His good Name injur'd, ſee with ſome Defence
Thou vindicate his Dove-like Innocence.
Do not the Tales (Ill Fame may tell) believe,
And if thou know'ſt him faulty, yet relieve
Him, and his Secrets ſee thou not reveal,
Tho' infamous, and publick, them conceal;
Joyn not the Noiſy Scandal with thy Voice,
But let an harmleſs Silence be thy Choice.

(8.) The Golden Rule obſerve, and always do
Juſt as you would your ſelf be done unto,
For to Receive, no doubt thou hadſt a mind,
In thy Neceſſity, therefore be kind.
I doubt not neither but thou doſt thy Name
Deſire to be preſerv'd from Slander, Blame,
And all the Injuries of Cruel Fame.
Therefore all Men by thee as do thou wouldſt,
E'en ſo to all thy Neighbours do thou ſhouldſt.

(9.) Be

(9.) Be always *Peace-maker* in any Strife,
'Tis one of the beſt Offices of Life.

(10.) Go not to Law with any, nor invade
His Properties; eſcape the wrangling Trade:
And if thy Cauſe muſt needs come to the Bar,
Be not in ſuch a caſe as many are,
Meer Enemies, but very calmly hear
The Event, then whether thou'rt caſt, or clear,
Let none thy Boaſtings, or thy Murmurs hear.
'Tis true, we cannot love them, nor forgive
Our Enemies, and wiſh them well to live,
Much leſs their Wants, then as we ought relieve.

(11.) Strugle we muſt, and with a bitter trial,
To bear the Croſs, and learn Self-denyal;
And ſo we muſt deny, and muſt withſtand
Our ſelves, if we'll obey our Lord's command,
As his Croſs to take up, and bear the Shame,
Which he endured for his moſt Holy Name,
So we as Chriſtians muſt do the ſame.
Wherefore rejoice when that comes to your turn
To ſuffer, better drown in Tears than burn
In *Hell* with the Rich Glutton, for to lie
Tormented there to all Eternity.

(12.) Now then thy War begins ſubſcribe the Liſt,
Reſolve to do thy Duty, and Reſiſt
Thy own Corruptions, make inceſſant Prayer
To God, that he for Chriſt's ſake thee would ſpare,
Grace ſufficient to maintain the War,
Or elſe thy feeble Soul will quickly yield
To Satan cowardly; and quit the Field.

(13.) Oh quickly, quickly then thy ſelf apply
To thy whole Duty, leſt Sinning thou dye.
And now thy ſelf often to Prayer betake,
Imploring Mercy for thy Saviour' ſake;

Uſe

Uſe theſe ſhort Forms, which are herein preſcrib'd,
Be Earneſt, and thou ſhalt not be deny'd:
What monſtrous Hazards doſt thou undergo,
Which ventures on in Sin, which will bring wo.
Therefore thy Duty know, and now begin,
Leave thy delight in Error, and in Sin;
Defer not thy whole Duty day by day,
But unto God, for Chriſt's ſake, always Pray,
Uſing thoſe Means preſcribed in thy Way.

PRAYERS.

(1.) *For Pardon.* (2.) *For Grace.* (3.) *For Comfort.*
(4.) *For ſeveral Graces.* (5.) *The Lord's Prayer.*

(1.) THou Lord of Mercy, to thee now I Pray,
Let my Requeſt be heard; do not ſay Nay,
That all my griev'ous Sins be done away.

I am

I am a Sinner, Lord, thou know'ſt full well,
And Duties owe to Thee, who doth excel
In Goodneſs, and in Kindneſs evermore,
Tho' I am much behind, and in thy Score.
But if thou haſt ſuch Mercy behind ſtill
For me, then make me to fulfil thy Will;
And thou, O Lord, do all my Sins forget,
And let them not on my account be ſet,
Leſt my Miſdeeds at length ſhould ſo prevail,
If them thou mark'ſt, then my Soul will fail,
And ſink by that ſad weight of its own Fate,
For ever baniſhed from that bleſſed State,
Even from that bleſſed Company, and Place,
Unleſs thou doſt reſtore me by thy Grace.
Thy Mercies, Lord, are manifold, thou'rt kind,
Let me. Oh! then one Branch but only find,
That I may, e'er I ſink, lay hold thereon,
On thy great Goodneſs, and Salvation.

(2.) Now grant good God, I may both hear, and ſee,
To do all things well-pleaſing unto thee,
Be pleas'd to give but to my weak Faith, Strength,
That I to Happineſs may come at length.
Teach me good God, and ſo give me thy Grace
To walk aright, that I may ſee thy Face;
Take from me Clouds of Sin which do ſo blind
My Sight, by making clean my Heart and Mind,
Leſt into that unfathomed Pit I fall,
And there for thy kind help in vain do call,
Where being ſtung with Vengeance of thy hate,
I call, and call, but yet alas too late:
Convert me then, O Lord, betimes, leſt I
Be overtaken with thy Wrath, and dye:
I am a Stranger here on Earth, incline
My Heart to what is good, and ſo divine,
That I with thee and others there may ſhine.

(3) Why, why, O Lord, doſt thou thy Face ſo hide?
Making me row againſt the Wind and Tide?

In

In vain, in vain, my grief and labour's all,
If thou, dear Lord, doſt not return, and call
Me to thy ſelf with longing in my Soul,
Letting no Sorrow ever me Controul.

(4.) Give me both Faith, and Hope, and alſo Love,
Humility, with Fear to thee Above,
Truſt, Gratitude, Contrition, to be Mild,
Contrite, Chaſte, Temp'rate, to be thy Child,
So Diligent, Juſt alſo, and Content,
With Perſeverance, ne'er for to Repent,
Of doing good to all, that I may be
Bleſſed with Angels to Eternity.

(5.) Theſe Six Petit'ons grant me, Lord, I pray,
Which I do put to thee e'en day by day,
1. Firſt that thy Name may ſanctified be.
2. Thy Kingdom come, when fitting thou doſt ſee.
3. Thy Will be done in Earth as Heaven is.
4. This Day our daily Bread give, and it bleſs.
5. Our Sins forgive, as we forgive all men,
6. And lead us not into Temptation then.
Thy Kingdom, Power for ever be; Amen.

Thanksgivings.

(1.) *Thanksgivings.* (2.) *For Deliverance in Trouble.* (3.) *Ejaculations for the Lord's Supper.* (4.) *Before you Receive it.* (5.) *After Receiving.*

(1.) YES I will ever, O God, thy Name praiſe,
Proclaiming it on high, my Voice will raiſe,
Whilſt I have Breath, I will ſtil Speak, and Sing,
My Praiſes all unto my Lord, and King,
Wiſhing my ſelf all Voice, and Tongue to have,
To ſing thy Praiſes, and for me to crave
A Bleſſing which thou always doſt beſtow
On humble Penitents here now below;
Oh that my Thanks could then but equal grow:
Bleſs'd then for ever bleſs'd be thy Name,
Thou Fountain from whence all our Bleſſing came.

(2.) O God, for Mercy I on thee do call,
My Soul do's truſt alone in thee for all
True Shelter; to thy Wings, O Lord, I run,
O cover me, or elſe I am undone:
Thou art my Hope, and Refuge alſo ſtill,
Deliver me, that I may do thy Will:
Preſerve my Soul, for unto thee it flies,
O look upon me with thy Holy Eyes.
With mine I'll look up, till the Tears have wore
My Sight away, and I here be no no more.
O pitty, pitty my diſtreſſed Eſtate,
Leave me not wholly deſolate, nor Hate
Me, for I have here no true Friend but thee;
O pitty, whither, whither ſhall I flee?

(3.) I am not worthy that under my Roof
Thou Lord ſhouldſt come; Can I bear thy Reproof?

For I have Sinn'd, if thou ſhouldſt now mind
With rigour to correct for what's behind,
Who could abide? But Mercy is in ſtore
Reſerved for me, and ſo for others more,
Thro' thy beloved Son; my Truſt ſhall then
B' in Him that took away the Sins of Men.
Oh ſee and hear the Cry of his dear Blood,
Which I with others plunge into that Flood.

(4.) The Symbols now which I m about to uſe,
Eternal Life by them do not refuſe,
To give to me as promiſed I'll take,

(5.) The Bread, and Cup, and ſo thy Paſſion make
Known unto all, thy Sitting on the Throne,
For ever bleſſed Thou great Three in One.

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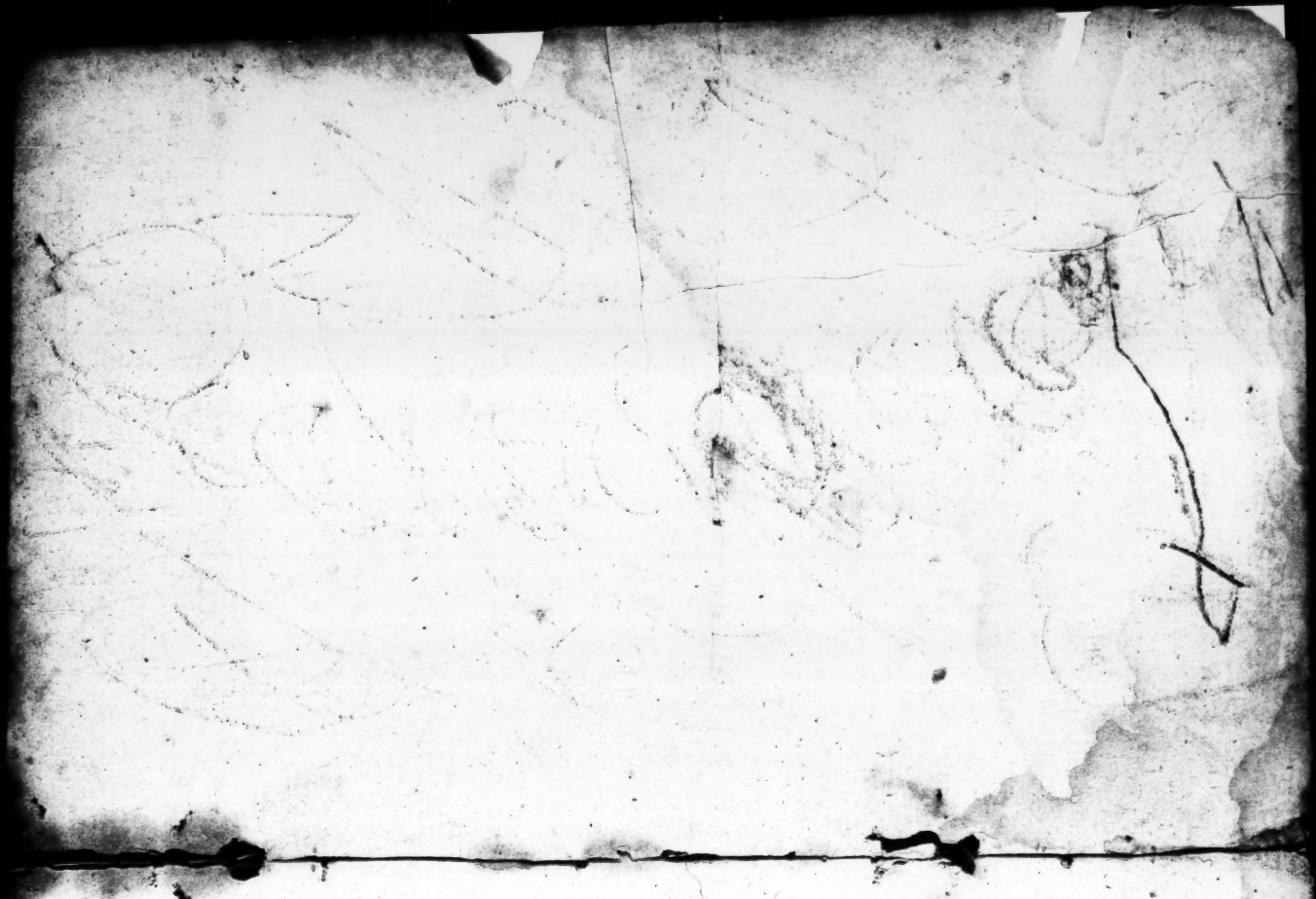
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